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THE RURAL WORKERS' FELLOWSHIP OF THE
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(Incorporated under the laws of the State of New York)

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The President's Message

TAKES time to be a good R.W.F. ember — and that is an item ch many of us seem quite unable spare. Sometimes I wonder if have any business trying to op- e an organization such as .F. with as little time as is given by many of our members. Then, n, when you actually list what all amount of time is required, ems that any of us should be to spare that much!

ve tried to think of most of the e requirements of our organiza- , and have come up with the owing list:

1) *Regular reading of Crossroads*: Four hours annually (less for rapid readers!) An hour for each of our four issues during the year should be ample time to participate in this activity which is our common medium of exchange of ideas, and a most necessary item in our corporate life.

2) *Regular use of the Prayer Cycle*: Thirty hours annually. On the basis of five minutes daily you could not only consider the names designated for your remembrance, but would have time to pray in general terms for Town-and-Country work and workers, and for R.W.F. as a whole. In addition, I think you could frequently drop a postcard or letter of greeting to one or two of those you have remembered. Think how much more the Prayer Cycle could mean to all of us under such circumstances.

(3) *Other activity — mostly correspondence*: Five hours annually. This is really the "miscellaneous" column, but it should care for time spent in: a—sending in your check renewing your R.W.F. membership; b—determining and mailing your proxy vote for officers and directors; c—writing any correspondence between you and your diocesan, provincial or national officers and organization — including news items sent in to Crossroads!; and d—conversation with others (your fellow - parishioners and neighboring clergy) explaining R.W.F. and soliciting membership.

Do you realize that this list requires only thirty-nine hours annually if my estimates are correct? That is an average of three hours and fifteen minutes per month, or just over six minutes a day. I believe that it is worthy noting, also, that this is not a minimum list, but a serious estimation of what a good R.W.F. member might undertake as his pledge of time to something which is of considerable importance to him. Now, of course, this does not take into account any time to be spent on committees, in attendance at meeting and, perhaps, at the annual meeting. We must have members who will spare such additional time occasionally or even annually, just as it is necessary that we have officers who will devote even more time to R.W.F. I am reasonably certain that such persons can be found — (they may possibly

volunteer!) — if we could only depend upon every member to give his thirty-nine hours.

As you read this, the annual meeting will have been held, the new officers will have taken office, the new directors will have been chosen, and the R.W.F. will be commencing a new year. I can sincerely say that nothing you as an R.W.F. mem could do would be more welco and more necessary for the good R.W.F. in the year ahead than you to begin to prove that we *have* time for R.W.F. by pledgi your thirty-nine hours.

Faithfully yours,
William Davidson

Back in 1939 when W. C. Lowdermilk was in Palestine ponder what has happened to the Promised Land in the 3,000 years since Mo delivered the Ten Commandments, he wondered if Moses shouldn't ha delivered one more Commandment supplicating better use of the Promi Land. To help atone for this omission, Dr. Lowdermilk, when asked broadcast a talk on soil conservation in Jerusalem, gave for the first ti what has been called an 'Eleventh Commandment':

"Thou shalt inherit the Holy Earth as a faithful steward, conserv its resources and productivity from generation to generation. Thou sha safe-guard thy fields from soil erosion, thy living waters from dryi up, thy forests from desolation, and protect thy hills from overgrazi by thy herds, that thy descendants may have abundance forever. If shall fail in this stewardship of the land thy fruitful fields shall beco sterile stony ground and wasting gullies, and their descendants sha decrease and live in poverty or perish from off the face of the earth."

Incidentally, on a recent Dave Garroway radio show, Aldous Hux highlighted the urgency of this when he, joining countless scientists, sa that the great combat of man is now to continue to feed and keep hi self in the face of rapidly-mounting world population and rapidly-dwindli natural resources.

—oOo—

Our Prayer Cycle editor did the cycle for the last issue. He, also, pu it in the mail on time. To this date, it has never arrived. It is floati around somewhere between Maryland and Idaho and, undoubtedly, wi turn up in the far, distant future, well-masticated by mice but a livi memento of the spiritual bonds of the R.W.F.

—oOo—

The story is recorded that there was once in Germany a kindly teache who dreamed great dreams, and who upon entering the schoolroom woul ever doff his hat with reverence and honor to salute the class in th name of the high and unknown future. And the odd thing was—or wa it the natural thing?—that on one of those benches sat a boy whose nam was Martin Luther.

NEWS OF THE ANNUAL MEETING ON SALINA, KANSAS

JE TO deadline pressures, it is impossible to give you a comprehensive report on the R.W.F. annual meeting, held in Salina, Kansas, from ober 25th to 30th, in conjunction with the Town-County Convocation the National Council of Churches and the Episcopal Conference on vn-and-County. The quips, the jokes, the sense of fellowship will have e presented in a later issue.

should be said, however, that representatives of the Anglican Comion cut a broad swathe through the ecumenical conference. With e sixty representatives from the U.S.A., England and Canada present ng the approximately 800 delegates, Church men and women served discussion leaders or resource personnel in sixteen of the nineteen inars dealing with every phase of town-and-country Church life in nation.

t the annual meeting of the R.W.F., the Rev. Wm. Davidson was ected president; the Rev. Charles G. Hamilton of Corinth, Miss., was ted first vice-president and the Rev. Ethan Allen of Rice Lake, Wis., elected second vice-president and editor of the Prayer Cycle. New ctors of the R.W.F. for three-year terms are the Rev. Herman Anker he diocese of Chicago and the Rev. Lloyd Delaney of Canada

t the meeting, much discussion was devoted to the Prayer Cycle (which now be published once a year and, if possible, separate from Cross-ds); a new system of nomination of officers so that all members will w of all nominations; and cooperation with the Town and Countryside ociation of Sussex, England. In the latter field, plans are to be made resent a Pan-Anglican issue of Crossroads in the near future, in a some-t similar vein to the Canadian issue of a year ago.

lso, it was decided to start a Rural Workers' Fellowship Book Club reby members may buy, at half-price, on a quarterly basis, significant ks in the town-and-country field. Persons involved in working this ject through are Mr. Spofford, the Rev. Raymond Holly of Onarga, the Rev. Clifford Samuelson and a to-be-appointed representative of Canadian group.

wo guests of the conference, both of whom spoke at the annual banquet, e the Rt. Rev. Geoffrey Warde, bishop of Lewes in the diocese of chester, England, who is chairman of the Town and Countryside Asation of Sussex; and the Rt. Rev. Daniel Mar Philoxenos of the Syrian hodox Church, Travancore, South India.

n speaking of his Church's work in India, Bp Philoxenos stated that major problems had to be wrestled with: the shortage of land and inapplicability of modern machinery to his nation's farm problems. hereas you are confronted with the problem of surpluses, we, and much the world, are faced with the problem of under-production and under-sumption," he said. Pointing out that the farm plots in India were small to efficiently use modern machines, he said that the Indian ernment is trying to increase the efficiency of time-honored native d machines; supply chemical fertilizers to increase the soil's fertility to increase capital through the formation of cooperatives and through

loans. He stated that the Syrian Orthodox Church has 600,000 co municants with ten bishops and seventeen dioceses and a great many co like churches in all the villages, since the people had to have the Chu immediately accessible because there are no cars or roads whereby th could drive miles to Church. Currently, the great emphasis is to bu up the ranks of the clergy, who, for the most part, live in a celibate ord and are sent out on foot to minister to the needs of the people and, m of whom, earn their income at such secular jobs as teaching, secreta work and so forth.

In a bright and witty speech, Bp. Warde thanked the Church in Ame for the assistance that it has given to the town-and-country moveme in England and pointed out that the big emphasis there is to reinsti the integrity of village life. He said that most priests had to supply least two 'livings' because of the shortage of clergy and the low inco At present, the Church could use 600 new deacons per year and is ceiving but 400. A determined effort to highlight such town-and-coun services as Plough Sunday, Lammas-tide, Rogation and Harvest Festival being made and meeting with a positive response from the villagers a farmers, he said. During the conference, Bp. Warde was made an honor member of the R.W.F.

Rural Fellowship Awards For 1954

EACH year, the Rural Workers' Fellowship of the Protes Episcopal Church presents citations of appreciation of commen tion to individuals who have worked consistently, imaginatively, p ductively and with dedication in the town-and-country field. T awards for 1954, presented at the annual Corporate Commun of the R.W.F. at Christ Cathedral, Salina, Kansas, on October 2 went to:

THE REV. RAYMOND L. HOLLY: While in his senior y in seminary, Raymond Holly went into the Ford-Iriquois Cou areas in the diocese of Chicago where there were no Episco congregations. He went at his own expense and found work i local plant to support himself while he investigated the possibil of beginning Church work there.

Following his ordination, with only a few scattered people, Church buildings, no organized congregations, and virtually equipment, he began his labors. Since that time, he has been labor with the support of the diocesan Town and Country Department, an area previously untouched by the Church. In spite of enticeme to move elsewhere, and amid various discouragements, he has ste fastly stayed on, to the extent that his people know he means stay. Quietly and happily, he goes on with an heroic disrega for anything but the fact that he knows himself to be called to rural ministry.

SAIDEE E. BOYD: For 25 years, this faithful wom worker has given her time and effort to the organization and dir tion of the Sunday School by Mail among the Bishop's Scatte

Congregation in the diocese of Colorado, and she has been instrumental in keeping this widely dispersed group in touch with their Church. She has given of herself and her talents in unselfish devotion to her Church, in continuous service to her Master, and in friendly concern and faithful service to all those who have known and loved her. Her ministry to ranchers, miners, lumbermen, and all the isolated; and her great concern for the children of all of them, has made her a most valuable servant of the Episcopal Church in Town and Country.

THE REV. FRED G. YERKES, JR.: For twenty years, by constant labor and example, Archdeacon Yerkes has extended the Church into numerous town-and-country communities of the diocese of Florida; and he has constantly kept the cause of rural missions before the mind of and on the conscience of the whole diocese. He has also served the Church in a larger sense of his service on the National Advisory Committee of the Division of Town and County of the Episcopal Church. He never ceases to amaze and inspire those who know him and work with him, and his people admire and love him for his service and devotion among them. Through selfless offering of himself, and by shining example, he has done much to advance the cause of town and country work, and to help bring in the Kingdom of God.

THE REV. E. DARGAN BUTT: For over 25 years, he has given his life energetically to the advancement of the Church in town and country as an outstanding priest, leader, teacher and author. In the early years of his ministry, he served as the beloved pastor to rural congregations in the South. Later, he gave freely of his talents and wise leadership in directing student training programs on the rural ministry at Sewanee and Seabury-Western Seminaries, and the Valle Crucis Summer Student Training Program, whereby he inspired countless future priests of the Church to dedicate themselves to the vocation of a town and country ministry. As a former director and president of the Rural Workers' Fellowship, during crucial years, he contributed much to the growth and the effectiveness of the organization by his guidance and patient counseling. Loved and respected by students and by members of many Christian communions, and by innumerable Episcopalians, for his clear thinking; his penetrating observations; yet homey and home-spun presentations of the Church's work in rural areas; his influence is richly felt and deeply appreciated by all who have been privileged to know him. As a pioneer in town and country research, and as the author of many articles — and now of the timely book, PREACH THRE ALSO — giving the history of the Rural Workers' Fellowship as well as the position and work of the Episcopal Church in rural America — he has given us a valuable legacy. The Rural Workers' Fellowship rejoices to have him as a member of long standing, and, indeed, feels itself honored in bestowing upon him the Rural Fellowship Award.

Over The Copy Desk

TWO EVENTS took place early in August which, somehow, seem ant thetical. The first was another anniversary of the dropping of atom bombs for the first time on human beings. Thus we memorialize th birth of a new age . . . and it is, surely, one of tension and anxiety. Th second anniversary was the centennial of the publication of Henry Dav Thoreau's *Walden.* Yes, it was published on August 9, 1854, and is i at least, the 132nd edition. It can be read in English, German, Frenc Dutch, Russian, Czech, Italian, Spanish or Japanese. At publication, th work was dismissed with such reviews as: "more curious than useful "the work of an Yankee Diogenes" who lived like a gypsy, a squatter o another man's land. One magazine, *Knickerbocker,* compared Thore to P. T. Barnum — saying one was a town, the other a country, humbu It took the publishers eight years to sell off the first printing of 20 copies, since Thoreau's reputation was warped by the remarks of Jam Russell Lowell who wrote him off as a strange fish, "so insistent o recording the state of his personal thermometer that he became repulsi to sensible men". Anyway, isn't it about time that you re-read *Walde*

—oOo—

After six weeks in the field, rural training students operating und Roanridge were asked to send back questions for discussion in the fir sessions of training. Some of the items which the students picked o were:

1. Discussion of the finances of a small parish or mission;
2. Interdenominational relations in rural areas;
3. Preaching in town-and-country areas;
4. Integration of suburban commutors and strictly farming people one congregation;
5. The role of the clergy in such local problems as a lumber strike, threat to slash the library budget, etc.;
6. The problem of the 'rugged independence' of the 'pioneer personali and its resistance to any idea of personal spiritual need;
7. The problem of the Indians;
8. Vocations for women in towns-and-country;
9. How far should we try to move rural people?;
10. How do we built secure bridges from where people are to wh we are?; and
11. The problem of farm responsibility as an excuse for non-chur attendance.

There were others, but these are indicative.

—oOo—

Commenting on the parable of Dives and Lazarus, Elizabeth Goud states: "The agony of hell is that from it you can see Paradise."

Albert Schweitzer

An editorial from the Saturday Review for Oct. 2, 1954, reprinted by permission. It n't strictly town-and-country but it may serve as a basis for your meditation.

SOME travelers returning from brief visits to Dr. Schweitzer's hospital in French Equatorial Africa appear to be disillusioned. It seems that he good doctor hasn't been making use of all the modern medical facilities at his disposal by friends in America and Europe. Also, it was observed that the mattresses in the hospital sickroom were without sheets, here are other complaints, all of them having to do with the fact that e hospital at Lambarene isn't the most crisply scientific place in the orld. Disenchantment has led these visitors to some open scoffing about e general capabilities of the humanitarian-physician-theologian-ilosopher and about his right to world renown.

We haven't seen the mattresses at Dr. Schweitzer's African hospital, t even if every last one of them was split down the middle, with the ds teetering on three legs, we would still believe that Albert Schweitzer one of the two or three greatest men to walk this earth in the past fifty ars and that it is a privilege to be his contemporary. Nothing could be ore absurd than to suggest that Dr. Schweitzer's reputation needs revision cause his record in sanitation, such as there is of it, may be less than spiring. When stuff such as this is used to diminish a truly towering gure the most charitable answer that can be given the belittlers is to y they have missed the point.

The point about Schweitzer is not whether he brought a gleaming odern hospital to Lambarene. The point about Schweitzer is that he rought the kind of spirit to Africa that the dark man hardly knew isted in the white man. Before Schweitzer white skin meant beatings nd gunpoint rule and the imposition of slavery on human flesh. If chweitzer had done nothing else in his life than to accept the pain f these people as his own, he would have achieved eminence. And his lace in history will rest on something more substantial than an argu-ent over an unswept floor in a hospital ward in the heart of Africa. It ill rest on the spotless nature of his vision and the clean sweep of his obility.

The greatness of Schweitzer — indeed the essence of Schweitzer — is e man as symbol. It is not so much what he has done for others, ut what others have done because of him and the power of his example. his is the measure of the man. What has come out of his life and ought is the kind of inspiration that can animate a generation. He as supplied a working demonstration of reverence for life. He repre-nt enduring proof that we need not torment ourselves about the nature f human purpose. The scholar, he once wrote, must not live for science lone, nor the businessman for his business, nor the artist for his art. If ffirmation for life is genuine, it will "demand from all that they should crifice a portion of their own lives for others."

Thus, Schweitzer's main achievement is a simple one. He has been willing to make the ultimate sacrifice for a moral principle. Like Gandhi, the power of his appeal has been in renunciation. And because he has been able to feel a supreme identification with other human beings he has exerted a greater force than millions of armed men on the march. It is unimportant whether we call Schweitzer a great religious figure or a great moral figure or a great philosopher. It suffices that his words and works are known and that he is loved and has influence because he enables men to discover mercy in themselves. Early in his life he was accused of being an escapist. He was criticized for seeming to patronize the people he had chosen to serve. Yet the proof of his genuineness and his integrity is to be found in the response he awakens in people. He has reached countless millions who have never seen him but who have been able to identify themselves with him because of the invisible and splendid fact of his own identification with them.

"I must forgive the lies directed against myself," he wrote, "because my own life has been so many times blotted by lies . . . I am obliged to exercise unlimited forgiveness because, if I did not, I should be untrue to myself, in that I should thus act as if I were not guilty in the same way as the other has been guilty with regard to me."

We live in a time when people seem afraid to be themselves, when they seem to prefer a hard, shiny exterior to the genuineness of deeply felt emotion. Sophistication is prized and sentiment is dreaded. It is made to appear that one of the worst blights on a reputation is to be called a do-gooder. The literature of the day is remarkably devoid of themes on the natural goodness or even the potential goodness of man, seeing no dramatic power in the post powerful fact of the human mixture. The values of the time lean to a phony toughness, casual violence, cheap emotion; yet we are shocked when youngsters confess to having tortured and killed because they enjoyed it and because they thought it was the thing to do.

It matters not to Schweitzer or to history that he will be dismissed by some as a do-gooder or as a sentimental fool who fritters his life away on Africans who can't read or write. "Anyone who proposes to do good," he wrote, "must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it." For the tragedy of life is not in the hurt to a man's name or even in the fact of death itself. The tragedy of life is in what dies inside a man while he lives — the death of genuine feeling, the death of inspired response, the death of the awareness that makes it possible to feel the pain or the glory of other men in oneself. Schweitzer's aim is not to dazzle an age but to awaken it, to make it comprehend that moral splendor is part of the gift of life, and that each man has unlimited strength to feel human oneness and to act upon it. He has proved that although a man may have no jurisdiction over the fact of his existence, he can hold supreme command over the meaning of existence for him. Thus no man need fear death; he need fear only that he may die without

ving known his greatest power — the power of his free will to give life for others.

f there is a need in America today, it is for a Schweitzer among us. e are swollen with meaningless satisfactions and dulled by petty im-ediacies . . . but the threat to this nation and its freedoms and to man life in general has never been greater. To the extent that part this threat is recognized, it is assumed it can be adequate met by a sture of military and material strength. But the crisis is basically oral and demands moral strength.

We can't save the nation by acting as though only the nation is in pardy, or by acting as though the highest value is the nation. The ghest value is the human being and the human potential. In order to eguard this human potential we have o do more than to surround rselves with high explosives. We have to make the supreme identifica-n with other people, including those who are diffeernt from us or who ve less than we. If sacrifice is required, we shall have to sacrifice. If are to lead, what we say and what we do must become more im-rtant in our own minds than what we sell or what we use. At a ne when men possess the means for demolishing a planet the only siness that makes sense is the business of inspired purpose.

The Consultation Corner

ear sir:

Our ministry is being exercised in the 'Bible belt'. This means, of urse, that Episcopal communicants are in a distinct minority around ere. Most of the local people attend the Southern Baptist church, or rapidly owing evangelical churches of a fringe nature. This has meant, it seems me, a 'deadening' of true community life and, apparently, has led to real rain in family living where the adolescents and young people feel that ey must, of necessity, rebel against the negative ethic of the brand of hristianity they are receiving. Also, it has led to a real divorce between e communicants of our Church (together with the Roman congregation) d the rest of the community. This is tragic because our concern is Chris-an community and, rather than religion being a divisive thing, it should e an integrator. It doesn't seem to work out here, however. Is there any uidance some of your members can give to me in such a situation. At pre-nt, the Episcopal Church seems to be a little island in the midst of a sea f rather irrational and neurotic religion and, while the sea isn't chipping way the island particularly, neither is the island building any deltas out to the sea. It's a stand-off . . . and pretty static all around. What techniques ight I try in this situation so that we might win others to the Episcopal ith or, at least, help to leaven the frightening sterility we find all around ? Thanks.

Sincerely yours,
G. I. Antchamp

A Midwest Bishop Replies:

We have much the same situation in many of our Missouri communities. Two helpful methods here are: the priest to be an active member of the local ministers' association (including where possible his due share in any ministerial association religious radio programs,) and to get one of his members to get the priest elected to a luncheon club like Rotary. Also faithful attendance at high school football and basketball games helps win community good will.

In an Ozark community, we put on a week's revival, labelled it as such and after a year's preparation and energetic advertising in papers, radio post-cards and word-of-mouth, held the meeting not in the Episcopal Church (it would have been too small) but in the community hall. Thus people who would have hesitated to come inside our church did attend. Fifteen minutes or more of gospel hymns before each revival meeting warmed up the congregation. All ministers were invited to attend and sit on the platform. On decision-night, a plea was made to accept Christ and if they preferred to affiliate with the Baptist or Methodist or Nazarene Church, their minister was there to take the person in hand. We only got seven for the Episcopal Church, but the community now knows the Episcopal Church as never before, and the mission became a parish the following year. Incidentally, we pulled no punches. The revivalist (an Episcopal Bishop) met with the local ministers for lunch his first day; addressed each local luncheon club on it's day; spoke daily on a fifteen-minute radio program; preached the Gospel message (pointing out that the regular services of the Episcopal Church have more Bible reading than any other Christian Church!); had a swell time preaching on Heaven, Hell, Judgment, and Redemption. He wore street clothes the first two nights and then displayed different vestments, explaining their meaning including the cope and mitre. After all, we do have everything—and a lot more than anyone else. A good song leader is important. The revivalist should be from farther away than the next county to make a hit. The sacramental aids to salvation were stressed on the fourth night in very practical fashion—something tangible that a person can hold on to, and taste and see and feel sure of.

. . . Edward R. Welles, Bishop of West Missouri

—oOo—

A Southern Bishop Replies:

Your letter stating your difficulty describes a situation that is common in many areas of the southland. There are two definite problems which you pose. First, the Episcopal communicants are in a distinct minority in an area where the rapidly growing evangelical churches of a fringe nature are increasing. The second problem is that our Church has become a divisive thing, rather than an integrator.

It is always very easy to blame others for the situation in which we find ourselves and I am afraid that too often we would blame our ineffectiveness on a situation rather than on ourselves. Now, let's look at these two problems. Why are the 'evangelical churches of a fringe nature' growing when we are standing still? Have we been ineffective in presenting the fullness of the Christian gospel by being too hide-bound in our method of presenta-

tion? Our Church is sometimes guilty of being so traditional that we cannot reach the people where they are. We might well take a leaf from the book of our more evangelical brethren and use their methods by giving, instead of a narrow pietistic ethic, the fullness of the Christian gospel. Should we not, in such a location, instead of using our hymnal, with its Bach chorales, its plainsong, or Gregorian chant, impossible for so many to sing, use the tunes with which the people are familiar, in order to develop a real sense of corporate worship? In our music, we are speaking in an unknown tongue to the people and it is time for our Church to employ the method of the Wesleys, that is, take the folk tunes of the day and put sound theology to them.

In preaching, our urban and scholastic vocabulary is completely ineffective. Even the term, 'preaching mission', will fail to draw any persons to the Episcopal Church. Why not use the term, 'revival', and hold one annually? Revivals are for all people and not just for Episcopalians. In our ceremonial we should express the individual in our own community and get away from the idea that we should follow some ceremonial which expressed the feeling of people in the thirteenth century. This is the twentieth century and the gospel must be proclaimed in the twentieth century. The 'community' must be expressed. Otherwise, we will keep our select few who have been initiated into the mysteries of the Episcopal Church liturgy, and in another twenty years the Church will be dead.

As to the second question, our Church has a great opportunity to enrich the lives of many who have been narrowed by so-called religion. This will not be a sudden transition. It will take many years. The priest himself must be vitally concerned in all community activities. He cannot afford to be indifferent to the P.T.A., the Boy and Girl Scouts, the YMCA and YWCA, and other secular agencies, and then try to change the community by having a square dance or round dance in his parish house. If, in the course of several years, he is very active in the community and its affairs, then he will be able, by his own program to lead people to the realization that his whole purpose is for the enrichment of the community. Once they are convinced of this, the thinking group will go along with him, even though they may not understand all he is trying to do. Possibly, we Episcopalians, with our emphasis upon our unique orders, have been the divisive force. We have declined to be active in ministerial associations; we have not encouraged union services; we have thought that by exposing ourselves we might lose our uniqueness. To me, this shows a lack of confidence in the truth of our position, for truth can stand all associations.

Are not the two problems one and the same? Have we not, for long, been self-sufficient in our music, in our methods, in our relationship to the community? Have we truly seen the sociological background from which the community has sprung and, failing to do so, looked upon attitudes as negative? Have we not been ostrich-like and buried our heads and said, "We have the truth, but nobody seems to want it"? Have we been truly a part of the community, or have we not maintained our island of security in our tradition and position? St. Paul broke the limitations of the Jewish race and shocked the conservatives. Tradition, custom, laws—all were put in a secon-

dary position in order that he might proclaim the gospel to the Gentile Can we not do the same in our twentieth century American scene, and ye maintain a truly catholic theology?

. . . M. George Henry, Bishop of Western North Carolina

—oOo—

Dr. Ralph A. Felton, dean of the Dept. of Rural Church at Drew Seminary, an master craftsman of rural church research, has written us a kind letter. He says: "I hav been very favorably impressed with reading Cross Roads. I'm not sure but your grou stands at the head of the class with its rural magazine."

HAVING an ego as strong as the next fellow, we appreciate the remark and express partial thanks by listing some pamphlets available fro Dr. Felton's department at Drew University, Madison, New Jersey. B sides, they are worth having:

1. *A New Gospel of the Soil.* Stories of sixteen rural churches th have promoted soil conservation, land ownership, father-and-son partne ships and farm committees to help young people get started in farmin 1 copy 40c; 3 copies $1.00.

2. *The Home of the Rural Pastor.* A study of 1171 parsonages in 4 states and 12 denominations. Contains suggestions for improving parso ages. Gives the standard equipment for a parsonage and suggests wh the church should provide. 1 copy 40c; 3 copies $1.00.

3. *One Foot on the Land.* Stories of 16 successful rural churche Contains illustrative material for sermons and lectures. 1 copy 30c; copies $1.00.

4. *Cooperative Churches.* A study of 635 experiments in church cooper tion. 1 copy 25c; 5 copies $1.00.

5. *The Art of Church Cooperation.* Gives seven different metho for uniting competitive churches. 1 copy 30c; 4 copies $1.00.

6. *A Hundred Games for Rural Communities.* A guide to help leade carry on an effective program of recreation. 1 copy 30c; 4 copies $1.0

7. *New Ministers.* A study of 1978 ministerial students to determi the factors which influence men to enter the ministry. Prepared to hel pastors, parents and teachers interest boys and young men in the ministr 1 copy 15c; 10 copies $1.00.

8. *These My Brethren.* A study of 1542 Negro families and 570 Negr churches in 17 counties in the rural south. The thirteen chapters de with the types of homes in which Negroes live, their farms and the churches. 1 copy 40c; 3 copies $1.00.

9. *Go Down, Moses.* Stories of 21 successful Negro rural pastors t determine the common factors of their success. Shows how other minister may succeed. Seeks to point the way for the future in Negro rural work 1 copy 40c; 3 copies $1.00.

10. *A Year's Program.* Designed to help a pastor make out his church program for a year. One side is ruled for the months and weeks for a year. The other side lists 180 suggested projects. 1 copy 20c; 1 copies $1.00.

Conservation

A. W. Short, supervisor of Conservation Education for the state of Ohio. Mr. Short is man with a 'mission' which he shares with us in this article.

Men frequently lock in a titantic struggle over the possession of forests, oil, water, minerials, fish, game and all things of the out-of-doons. Not to save out ideals, Christianity, homes and the right to be free men, really when you get right down to it, who owns this world? The hills, valleys, vers, trees, grass, roots, wells, sheep, pastures, fields, rocks, seas, shifting ands and the men, women and children? Who shapes the earth and makes eed for oil and ore? Who knows each mind, and where it can work the est? Who pities weakness? Who gives strength daily chance to prove its orth? Who can halt great armies by mud, rain, earthquake, storm? Does uman right confuse right and wrong? Do we, as human beings, see majestic eanings in stalwart oaks and forget the lowly weeds and their usefulness? nd so we humbly ask, Whose world is this? Who made and makes the aster plan? Did a man give us the answer 2000 years ago? Is that answer ill good? Does providence work any miracles except through the head, eart, health and hand of human beings?

There are many different answers to these questions, perhaps; and wars ave been fought over them. We answer with a saying that has been read nd re-read thousands of times. "With all thy getting, get understanding!" ut, as a nation, have we taken this saying to heart.

As a people, we have specialized in exploitation. We have exploited our atural resources and the pressing question for us is: "How long can we ontinue to live by exploitation alone?" Benjamin Franklin said: "Forever aking out, and never putting anything in, soon exposes the bottom of the eal barrel!"

Conservation is the reverse of exploitation and unless we begin soon to ounteract exploitation, by the practice of restoration and conservation, how oon shall we find ourselves at the bottom of an empty barrel, looking out t our departed standards of living.

The term conservation has too often been accepted as though it applied nly to trees, soil, water, fish and game, and the beauties of nature. Within he ranks of conservationists, we discover groups whose self-interests and notives are only slightly removed from those of the exploiters. The land-man thinks only of land conservation; the birdman think in terms of saving irds; the fisherman thinks conservation means more and bigger fish. Each s, of course, an integral part of conservation, but we can no more succeed y thinking in terms of a siingle pet resource by itself, than we can think of he legs of a man functioning without a body.

Land, water and vegetation are dependent on one another. Without these hree primary elements in natural balance, we can have neither fish nor game, wild flowers nor trees, labor nor capital, nor sustaining habitat for human beings. To attempt to remedy the lack of fish in our streams, or game on our uplands, without attacking the ailments of our land, water and

vegetation would be like trying to cure tuberculosis with so many boxes of cough drops. Building countless new fish hatcheries will not restore the fish to our nation's streams unless we first restore the condition of the waters in our lakes and streams so that fish can live in them.

When water goes, vegetation departs with it. When vegetation departs soil goes. When soil goes, man goes. Neither man nor beast can live without vegetation and vegetation cannot exist without water and soil. If we read aright the signs ahead, these more fundamental aspects of conservation have been and are still a blind spot in our spiritual, social, economic and political vision. If we continue to ignore them, we shall be heading into social, economic, political and spiritual bankruptcy.

Culture has traced man's progress from his lowly beginning with a stone ax in his hand, and little on his mind, up to, and including, air-conditioned homes, luxurious transportation and universal education—but we have consistently failed to note that where natural resources failed, culture, progress, Christiantity and civilization dies. Scientists have deciphered the secret formulas of chemistry and physics to transmute sawlogs into silk, to deaden pain, and to lengthen the span of man's existence with products distilled from nature's organic materials but the question of these materials remains practically unapproached. Political scientists and economists have devised formulae for wealth, and labor has claimed to be its sole creator, but few people have paused long enough to observe that without natural organic resources there would have been no labor, no wealth and no human life.

Can it be that all our planning and hope of prosperity is based on the false assumption that nature's resources are inexhaustible? Crumbling ruins where ancient civilizations once prospered would indicate that other races and other nations before us have miscalculated their wealth and degenerated to poverty because of the same error our economists and 'do-gooders' are now making. Boiled down to the fundamental truth, the history of civilization, since man was created, is largely made up of the rise and fall of empires through the exhaustion of resources. History, therefore, in reality turns out to be the story of hungry people in search of food. Conservation is the job of so managing our soils, forests, waters and gifts of nature so that man's search for these necessities shall not be in vain. If we neglect conservation, as history has ignored it in the past, we shall have increasing poverty, social upheavals and, in spite of our high Christian ideals and worship of peace, we shall have more wars instead of less, for wars are the spawn of empty stomachs, low standards of living, unbalanced diets and results in the lack of practice of the Golden Rule.

No one can look at this continent and compare it with the way our forefathers found it and deny that we have ruthlessly ignored the laws of nature. Eroding plains, abandoned farms, great dust bowls, rivers and lakes polluted and devoid of aquatic life, wastelands where millions of acres of primeval forests once flourished, are the empty shelves in our national pantry. Ohio, for instance, has counties where two-thirds of the land is either marginal or sub-marginal for feeding hungry people and forty percent of the people fight for bare necessities daily. The ghosts of these dead resources are visible in the ever-increasing array of human derelicts, their meager belongings

ued onto decrepit automobiles, aimlessly wandering on our public highways.

Few people are aware of the huge cash losses which have been ignored by the people of this continent through the persistent habit of some people calling everything profit which we take from the soil. Is it true that we could make good our silly boast and produce enough so that "America could feed the world"—for a while, yes, but since we, with ten percent of the world's population, have, in the brief period of less than two hundred years used up eighty percent of our forests, thirty-three per cent of our soil and abused our aquatic resources even more than our land and forests, we can roughly guess about how long America could feed the world. And if we did feed the world at the cost of exhaustion of our natural resources, though we accumulated inn exchange all the gold in the world, how rich would we be? It would be better to ask how poor would we be? The answer to America's problems is not more gold buried in the ground at Ft. Knox.

If anything further were required to emphasize these facts it has been tragically eloquent, in this generation of great economic distress, to discover suddenly that the people of this continent can no longer turn to new territory with pure waters, rich soil and wooded hills. These things in the past served to sustain us with food and profitable employment. Why do we have wars to create employment and feed people? Frankly, we don't. If nature's pantry had been wisely guarded for the past 150 years, our relief rolls would always be very small.

Let us recognize and accept the established historic fact that no government can long endure when any considerable portion of its population goes continually underfed. That rule applies to monarchy, dictatorship, communism, socialism or capitalistic democracy, no matter how benevolent its expressed intent. It applies to new continents, as well as old. We do not wish to convey the idea that 51% of American are in immediate danger of going extremely hungry. Social calamity will not wait for that. But if we allow a hungry margin of our people to go continuously underfed and do not prevent that margin from growing wider, in army or uneducated, discontented people will be within our midst, and social upheaval will show its ugly head. In our confusion, we blame the government, the president, Wall Street, labor, capitalism, the party in power, and we exhaust our vocabulary in our effort to blame the other fellow, but we never seem to blame ourselves for 150 years of bleeding away the youthful vigor of our continental resources.

Is it asking too much to suppose that one's mental, physical, social, economic and spiritual life should be harmonious with one's religion? Literally speaking, eating one's self out of a house and home, as many people have done, because of improper methods of management of our natural resources, does not seem to make good sense, let alone sound religion. And don't forget, restoration and 'conservation' or the wise use of the principles for which Christ died on the cross are needed today more than ever before.

Yes, it is true that many of our people, including ministers, lack a proper philosophy toward our natural resources. Are our churches and

schools attempting to steer the people in their localities into channe of thinking to build a sound philosophy of natural resources and the relationship to man? There is no better security on earth than the eart itself. Conservation is a social attitude, or a way of life, and unless a understanding desire is back of that attitude, the effects will react mo as an anaesthetic, rather than a cure.

Frankly, the churches of America need some leadership in constructi thinking and action along conservation lines. Relief rolls are not th answer to keep the wolf from the door, which is just as important as ge ting Daniel in, or getting him out of, the lions' den. The church, lik the school, holds a key position in the education of the people in co servation activities, if a balanced mental, social, economic and spiritu life is to result. "With all thy getting, get understanding".

Hither and Yon

(1) Recent clerical changes noted among R.W.F. members include Bill Johnson, leaving as vicar of Rupert and Burley, Idaho, to become rector of All Saints', Boise; Ev Ellis, leaving as vicar of the Redeemer, Salmon, Idaho, to become rector in Idaho Falls, Idaho; and Wes Fresdorff, leaving as vicar of St. Mary the Virgin, Winnemucca, Nev., to become rector in Elko, Nevada;

(2) The final training session at Roanridge resembled the United Nations, with many foreign ex-delegates to the Anglican Congress being around to liven up sessions and, in some instances, to cause semantic confusion;

(3) St. James', Mosinee, Wis., used "The Lord's Acre Project" to raise their quota for Builders for Christ. It really turned out to be the Lord's One and One-Half Acres, on the Norris Ring Farm. On Rogation Sunday, the land was blessed and sown in beans. The harvest was very rich and allowed the congregation to go over its Builder's quota;

(4) Lloyd Delaney was in Regina leading a rural clergy conference Sept. 1-2 and took the opportunity to slip the Archbishop o Canterbury a copy of last year's C nadian number of Crossroads. reply, Geoffrey Cantuar sent hi the following hand-written not "Thank you very much for your le ter and for the copy of Crossroad In my crowded timetable it has n been easy to acknowledge the for er or read the latter. Now I ha read it with interest and approv and can therefore with a good co science answer your letter. My vi is terribly hurried, but even so it full of joy and exhileration — an gives back to me spiritually far mo than it exacts mentally and physica ly!"

(5) Robt. Rodenmayer and h wife, Betsy, were leaders of the Fa Supervisors' Conference of the We ern Extension Center at Camp Ga lee, Lake Tahoe, Nev. They ar respectively, field work supervis at C.D.S.P. and St. Margane House;

(6) The local field of the We ern Extension Center is being d vided with Bill Spofford, Jr., mo ing to Weiser and continuing as ge eral missionary in the four nort

west counties of the district of daho, with a full-time vicar com- ng to Payette;

(7) The Nevada State Journal re- orts that when St. Luke's Church of Clover Valley, Nev., was moved o Wells, Nev., in early October, a ongregation of wild bees and wood- eckers was unchurched. C. L. Eld- redge, Elko mover, said he got ser- mons from both the bees that had built in the building's walls, and the woodpeckers that were taking off the roof, but dispossessed both and at some profit in honey to himself;

(8) Norm Foote was one of the leaders of the annual Laymens' Conference of the diocese of West Missouri late in September;

(9) Keep the news coming. It all depends on you!

A Brother's Hand

y Douglas Sampson. Small community life is supposed to be more personal than the nonymity of the big city. Sometimes, seeing the turmoil and disintegration current even n the smallest towns, we have our doubts. Mr. Sampson, here, restores our faith.

SINCE the first week in August, Elvin Ransom has been in the hospital. For three weeks, his life was in the balance since he was completely un- conscious and could only be fed intravenously.

It had been one of those typical, and totally unexpected, accidents which nake farming one of the more hazardous occupations in our nation. Elvin, a community leader and prosperous rancher, had been rounding up mave- ricks up Stone Creek way, so that a complete tally might be made before moving his cattle out of the national forest and into winter pasture. Stone Creek country is good for fishing and hunting, but is only accessible on foot or on horse. It's plenty wild and primitive.

Anyway, on this day, Elvin's horse shied at something—maybe it was a rattlesnake or, maybe, the horse was just skittish. At any rate, Elvin wasn't sitting tight in the saddle and he was thrown. His head cracked on a rock n the creek. And that was that.

His son had to pack him out and, since then, Elvin has been in our county nospital. That was two months ago and, although his life is no longer in danger, he still has a lot of recuperating to do. He would, above all things, ike to go home but this is impossible, because he can't get the specialized care there.

But, while Elvin lies in the hospital, the process of nature goes on. His alfalfa and hay crops have ripened and, unless they are harvested, the loss s tremendous and his large herd of cattle will not have any winter feed. Elvin worries about it and, in his condition, worry is not the best medicine.

He no longer has to worry.

This week, our community is having a hay-mowing event. Every day, at east fifteen tractors, complete with rakes and sickle-bars and balers, are out on Elvin's place, getting in his crops. The men who are doing the work ll have spreads of their own, and this is so much extra-work. But, they elieve, a neighbor who is down-on-his-luck deserves some consideration. o, they told me, they get up that much earlier each day, in order to "tithe"

a bit of labor for Elvin. It's quite a sight seeing all of them putting arou the fields under the hot September sun . . . quite a sight indeed.

On Sunday next, the community effort will be climaxed with a hay-stac ing bee and a huge potluck picnic. Everybody will work hard, eat hear and, then, will go home and wait until the next time.

So, let them have their hassles on the international scene and down the national and state capitals. This is every bit as real as their argumen and, who knows, maybe a lot more important. At least, Elvin's cattle w feed adequately this winter when the snow flies and Elvin, himself, will ha a much better chance of getting well.

It kind of gives everybody around here a good feeling.

You Are There

By E. Dargan Butt

Twenty-five years ago: June, 1929—

Regional Rural Conference held at All Saints' College, Vicksburg Mi

The Rural Conference held at All Saints' College, Vicksburg, was t result of the appointing of a committee charged with the duty of pr jecting and organizing regional conferences for rural workers. The co mittee was appointed at the New Orleans General Convention of 192 Representatives to the conference were sent from all of the dioceses the Fourth Province, as well as from the dioceses of Arkansas and Texas.

The Conference's purpose was to survey, through research, the Churc work in the region covered, and to study the means by which to increa the extension, equipment and efficiency of the work. Such questions religious education in the public schools; church school methods; popu tion shifts in their relation to rural work; community social service throu the Church; social resources — local, state and national, were discusse

The director was the Rt. Rev. William Mercer Green, bishop coadjut of Mississippi. Other leaders were: the Rev. Val H. Sessions, editor the Rural Messenger, Bolton, Miss.; Prof. R. J. Colbert, associate profes of economics, Madison, Wis.; Mr. Albert Croft, Madison, Wis.; t Rev. W. S. Slack, chaplain, from Alexandria, La.; the Rev. Chas. Lathrop, executive secretary of the department of social service of t National Council; and the Rev. H. W. Foreman, secretary for rural wo of the National Council.

Twenty years ago: July, 1934—

The Madison Rural School and Conference — the report of the Findin Committee of the Annual Meeting of the Rural Workers' Fellowship:

This conference was of great value to those attending, for it stress actual problems of the rural parson, and the means for meeting t same. Various papers were read and the discussions held by the Episcop group in their special sessions. They were as follows: 1—The Devotion Life of the Rural Priest by the Rev. Francis Bloodgood; 2—The Intellectu Life of the Rural Priest by Dr. Frederick Butler; 3—Social Functio

the Rural Church by the Rev. G.R. Fenner; 4—Preaching to Rural ngregations by the Rev. W. A. Riemann; 5—New Emphases in Preach-g Missions by the Rev. R. D. Malany; 6—Developing New Town and untry Work by Archdeacon Ziegler; 7—Worship in the Rural Church the Rev. G. R. Fenner; 8—Diocesan Relationship of the Rural Pastor Bishop Ward; 9—Personality Problems of the Rural Priest by the Rev. orman Alter; 10—The Administration of Rural Schools by the Rev. Val ssions and 11—Adult Education by Professor Saunders.

ve years ago: February, 1949—

Virginia forms state branch of Rural Workers' Fellowship.

The dioceses of Virginia formed a state-wide branch of the Rural orkers' Fellowship at a meeting held at Roslyn Conference Center, ear Richmond, Va., Nov. 16-17, 1949. Town and country workers om the three Virginia dioceses were invited, at the behest of Virginia ergy interested in furthering town and country work. It was agreed at the state-wide unit should feature diocesan chapters and that the tal operation be affiliated with the national R.W.F.

The bishop of Virginia, the Rt. Rev. Frederick D. Goodwin, and his ffragan, the Rt. Rev. W. Roy Mason, were present. Officers chosen ere: secretary of the state branch — the Rev. Harry W. Baldwin, Jr., f Wicomico; treasurer—the Rev. Richard H. Lee of Amherst. Leader r the diocese of Virginia unit was the Rev. Edgar C. Burnz and for e diocese of Southwestern Virginia, the Rev. A. H. Cox of Blacksburg.

Autumn Thoughts From Homestead

y John and Helen Philbrick who, while maintaining their demonstration homestead at oanridge, keep up with developments in the homesteading principle around the nation.

HOMESTEADING as a modern 'trend' was recently given some realistic treatment at a "Home Acres Clinic" sponsored by The Friends of the and, in the environs of Bloomington, Illinois. Some salient points stand ut in sharp relief:

1. No one should try to "sell" another person on living on a homestead ntil he is ready to be convinced.

2. Much damage is being done by so-called "glamour articles" in maga-nes which rave about home grown produce without honestly admitting how uch hard work, skill and experience goes into the produce.

3. Current housing developments and individuals' natural desire to escape ty pressures are making many people move out beyond city limits.

4. Clergymen and others already settled on the land may do much to:
a. welcome the newcomers;
b. provide them with a church community to help fight their new isolation and loneliness;

c. help them find 'how to do it' information on gardens, canning, freezing building, poultry and livestock, etc.;
d. get them in touch with others who have had similar experiences so they may find out what to expect from living on the land in their particular region.

"Living on the land" now refers to the decentralization of population which began in a small way in 1920 when some basic industries began to build auxiliary plants outside of the major metropolitan areas. During the Second World War, when housing began to be scarce, many people bought old houses in the country or built new ones there, in order to ease the housing shortage. Homesteading, at that time, began to be a movement which presently, assumes suprisingly large proportions. Professor Suter of Purdue says that thirty-one percent of all the farms (four acres or more) in the U. S. A. are occupied by rural non-farm people. This no longer refers to open-country communities but to the suburbs extending out around the periphery of the cities.

These are the people whom the minister will be called upon to help. It seemed significant that four denominations were vigorously represented at the Home Acres Clinic. Two ministers' productive home acres were visited. In each case, the minister explained the significant relationship between his ministry in the community and the people he is able to reach through the contacts made through his home acres.

Summarizing the philosophy of the Home Acres or Homesteading movement, Mr. Tate, editor of the Bloomington *Pantagraph,* said that the movement assures the dignity of the individual human being. In an age of monopolies and impersonal industries, having a homestead gives a man some slight chance to help determine his own destiny. Finally, if we should have "another flood and a Noah's Ark" in the form of modern atomic destruction, the very future of man may depend on those who are wise enough to live in areas and under conditions where they can take care of themselves by raising some food and fibre by their own resourcefulness.

—oOo—

Bp Lane Barton of Eastern Oregon tells of the pedestrian Cockney who was knocked galley-west by an auto in London and woke from a comatized condition the next afternoon in a hospital. He queried his nurse: "Tell me, was I brought in here to die?" Her reply was: "No, you were brought in here yesterdye!"

—oOo—

Samuel Butler, speaking of the farmers of Battersby: "They would have been equally horrified to have heard the gospel of Jesus Christ doubted or to have seen it practiced."

The Prayer Cycle

RST PROVINCE

OV. 15TH

v. Walter M. Hotchkiss, North Scituate, R. I.

ss Anne Hopkins, Pawtucket, R. I.

. Rev. G. G. Bennett, Providence 3, R. I.

. Rev. Johns S. Higgins, Providence 3, R. I.

s. Bay Estes, Portland, Maine

OV. 16TH

v. Frank Bloxham, Blackwood, N. J.

s. Percy B. Strassburger, Montclair, N. J.

v. Howard S. Frazer, Medford, N. J.

. Rev. Leland W. F. Stark, Newark 2, N. J.

OV. 17TH

. Rev. Benjamin Washburn, Newark 2, N. J.

v. John V. Butler, Princeton, N. J.

v. John S. Dubois, Spotswood, N. J.

. Rev. Alfred L. Banyard, Trenton 8, N. J.

. Rev. Wallace J. Gardner, Trenton, N. J.

OV. 18TH

. Rev. Frederick L. Barry, Albany 6, N. Y.

. Rev. David E. Richards, Albany 6, N. Y.

iss Edna Eastwood, Auburn, N. Y.

. Rev. Lauriston L. Scaife, Buffalo 9, N. Y.

v. Smith L. Lain, Candor, N. Y.

r. Gilbert E. Laidlaw, Ellicottville, N. Y.

. Rev. James P. DeWolfe, Garden City, L. I., N. Y.

OV. 19TH

. Rev. J. G. Sherman, Garden City, N. Y.

t. Dean Wampler, Hobart, N. Y.

s. Frank G. Scofield, Lowville, N. Y.

s. Harry M. Addinsell, New York 5, N. Y.

. Rev. Charles F. Boynton, New York 25, N. Y.

. Rev. Carles F. Boynton, New York 25, N. Y.

of. Wm. V. Dennis, New York City, N. Y.

. Rev. Horace W. B. Donegan, New York City, N. Y.

. Wm. B. Given, Jr., New York City, N. Y.

NOV. 20TH

Mrs. Ernest Kamp, Jamaica 35, N. Y.
Mr. Franklin E. Parker, New York City
Rev. C. L. Samuelson, New York City
Rev. John S. Williamson, Owega, N. Y.
Mr. F. Harper Sibley, Rochester, N. Y.
Rt. Rev. Dudley S. Stark, Rochester, N. Y.

NOV. 21ST

For New Officers of R. W. F.

NOV. 22ND

Rev. Charles W. Carnan, Jr., Rockville Centre, N. Y.
Mrs. James S. McCulloh, Rye, N. Y.
Rev. David T. Gleason, Scottsville, N. Y.
Rev. Charles Sykes, Seneca, N. Y.
Rev. William Cole, Syracuse, N. Y.
Rt. Rev. W. M. Higley, Syracuse, N. Y.
Rt. Rev. Malcolm E. Peabody, Syracuse, N. Y.

NOV. 23RD

Rev. M. A. Garland, Warsaw, N. Y.
Mr. Stephen Fish, Amherst, Mass.
Rev. Warren N. Bixby, Arlington, Mass.
Rev. P. H. Steinmetz, Ashfield, Mass.
Mr. James Garfield, Boston, Mass.
Rt. Rev. Raymond A. Heron, Boston, Mass.
Rev. Wm. H. Weigle, S. Egremont, Mass.
Rt. Rev. Norman B. Nash, Boston, Mass.

NOV. 24TH

Mr. John S. Macauley, Cambridge, Mass.
Mr. Herbert S. Stevens, Cambridge, Mass.
Rev. Benson Harvey, Easthampton, Mass.
Rev. Alfred C. Miller, Salem, Mass.
Mrs. Harold Moulton, Southbridge, Mass.
Rev. Wm. S. Anthony, South Duxbury, Mass.

NOV. 25TH

Rt. Rev. Wm. A. Lawrence, Springfield, Mass.
Mr. Charles M. Higgins, Whitinsville, Mass.
Miss Margaret E. McBride, Greenwich, Conn.
Rt. Rev. Walter H. Gray, Hartford, Conn.
Rt. Rev. Robert M. Hatch, Hartford, Conn.
Rev. Harold R. Keen, Hebron, Conn.
Marion E. Wilson, West Hartford, Conn.
Rt. Rev. Vedder Van Dyck, Burlington, Vermont

NOV. 26TH
Rev. Herschel G. Miller, Enosbourg Falls, Vt.
Rev. D. Bernard Harrison, Newport, Vt.
Rev. Roger Barney, Ashland, N. H.
Rt. Rev. Chas F. Hall, Concord, N. H.
Rev. Matthew M. Warren, Concord, N. H.
THIRD PROVOINCE
NOV. 27TH
Rt. Rev. John B. Mosley, 10 Concord Ave., Wilmington, Del.
Rt. Rev. Arthur R. McKinstry, Wilmington, Del.
Mr. H. Lawrence Choate, Washington, D.C.
Mr. W. B. Dorsey, Washington, D. C.
Rt. Rev. Angus Dun, Washington, D. C.
Rev. Richard H. Lee, Amherst, Va.
Rev. Paul S. Heins, Brandy, Va.
Rev. Chas. P. Moncure, Casanova, Va.
Rev. Dennis Whittle, Charlottesville, Va.
NOV. 28TH
THANKSGIVING FOR ALL OF GOD'S GIFTS TO US
NOV. 29TH
Rev. James A. Figg, Columbia, Va.
Rev. J. P. H. Mason, Doswell, Va.
Rev. Wm. Byrd Lee, Hague, Va.
Rev. J. W. Hobson, Jr., Hanover, Va.
Rev. Charles Stewart, Kenbridge, Va.
Rev. Frank Moss, Jr., Leesburg, Va.
Rev. Treadwell Davison, Montrose, Va.
Rt. Rev. George P. Gunn, Norfolk, Va.
NOV. 30—ST. ANDREWS DAY
Rt. Rev. Robert Gibson, Richmond, Va.
Rt. Rev. F. D. Goodwin, Richmond, Va.
Rt. Rev. Henry D. Phillips, Roanoke, Va.
Rev. D. C. Loving, St. George, Va.
Rev. Oscar Eddleton, Westover, Va.
Rev. Joseph W. Pinder, Wicomico Ch., Va
Rev. A. C. Tucker, Woodstock, Va.
DEC. 1ST
Rt. Rev. Wilburn C. Campbell, Charleston, W. Va.
Rev. George F. LeMoine, Martinsburg, W. Va.
Rt. Rev. Robert E. L. Strider, Wheeling, W. Va.
Rev. Merril M. Moore, Bethlehem, Pa.
Rt. Rev. Frank Wm. Sterret, Bethlehem, Pa.
Rt. Rev. F. J. Warnecke, Bethlehem, Pa.
Ven. John C. Moore, Coudersport, Pa.
Rt. Rev. Wm. Crittenden, Erie, Pa.
DEC. 2ND
Rt. Rev. John T. Heistand, Harrisburg, Pa.
Rev. John W. Walters. Jermyn, Pa.
Rev. W. Francis Allison, Montrose, Pa.
Mrs. Arthur Wheaton, Montrose, Pa.
Rt. Rev. Joseph C. Armstrong, Phila., Pa.
Rt. Rev. Oliver J. Hart, Phila., Pa.
Mr. P. Blair Lee, Philadelphia, Pa.
DEC. 3RD
Mrs. Jasper W. Nicolls, Philadelphia, Pa.
Mrs. William Johnson, Pittsburgh, Pa.
Rt. Rev. Austin Pardue, Pittsburgh, Pa.
Rt. Rev. Wm. S. Thomas, Pittsburgh, Pa.
Miss Frances Hall, Towanda, Pa.
Rev. Beecher Rutledge, Warren, Pa.
Mrs. Alfred M. Chapman, Washington Crossing, Pa.
Rev. Burke Rivers, Wilkes-Barre, Pa.
DEC. 4TH
Mrs. James A. Berger, Baltimore, Md.
Rt. Rev. Noble C. Powell, Baltimore, Md.
Rev. Harry B. Dalzell, Chaptico, Md.
Mr. Kenneth R. Lord, Clarksville, Md.
Mr. Lester Lord, Clarksville, Md.
Mrs. Ellsworth Wallich, Clarksville, Md.
Mrs. Roger L. Kingsland, Easton, Md.
Rt. Rev. Allen J. Miller, Easton, Md.
DEC. 6TH
Mr. Henry E. Brunner, Ellicott City, Md.
Mrs. Henry Gullum, Ellicott City, Md.
Mrs. Philip Dorsey, Ellicott City, Md.
Mrs. Wm. P. Dorsey, Ellicott City, Md.
Mrs. Samuel Ecker, Ellicott City, Md.
Mr. Herman Pfeiffer, Ellicott City, Md.
Mr. Henry J. W. Sieling, Ellicott City, Md.
DEC. 7TH
Mrs. J. Wesley Thompson, Ellicott City, Md.
Mr. Phillip Thompson, Ellicott City, Md.
Mrs. William F. Whipps, Ellicott City, Md.
Mr. Milton Baxley, Jessups, Md.
Mr. Charles Collins, Jessups, Md.
Mrs. Bessie Dean, Jessups, Md.
Mrs. Charles A. Dorsey, Sr., Jessups, Md.
DEC. 8TH
Mr. Victor Dorsey, Jessups, Md.
Mr. Walter Freitag, Jessups, Md.
Miss Marian Snyder, Jessups, Md.
Mr. Russell W. Snyder, Jessups, Md.
Rev. Shelby Walthall, Jessups, Md.
Mrs. Nellie A. Wehland, Jessups, Md.
Mr. J. Frank Wheeler, Jessups, Md.
Mrs. Charles Kinsely, Laurel, Md.
DEC. 9TH
Mrs. Victor S. Myers, Laurel, Md.
Rev. John Baden, Monkton, Md.
Rev. James Valliant, Olney, Md.
Rev. Carter S. Gilliss. Poolesville, Md.
Mr. D. J. Shanklin, Silver Spring, Md.
Mrs. Louise M. Brown, Simpsonville P. O. Md.
Rev. W. Curtis Draper, Jr., Upper Marlboro, Md.

)URTH PROVINCE
EC. 10TH
. Rev. Iveson B. Noland, Alexandria, La.
ev. & Mrs. James S. Butler, DeRidder, La.
. Rev. Girault M. Jones, New Orleans, La.
ev. George C. Merkel, Atmore, Ala.
. Rev. Chas. C. J. Carpenter, Birmingham, Ala.
. Rev. Geo. M. Murray, Birmingham, Ala.
ev. Ralph J. Kendall, Eutaw, Ala.
. Rev. R. R. Clairborne, Mombile, Ala.
EC. 11TH
r. J. L. Snyder, Jr., Sheffield, Ala.
t. Rev. M. George Henry, Asheville, N. C.
ev. John McTammany, Asheville, N. C.
r. William M. Maxey, Asheville, N. C.
ev. James M. Hindle, Bat Cave, N. C.
ev. H. Roger Sherman, Jr., Canton, N. C.
rs. Francis O. Clarkson, Charlotte, N. C.
ev. Roland J. Whitmire, Jr., Cherokee, N. C.
EC. 12TH—FOR RURAL WORKERS IN THE FIRST PROVINCE
EC. 13TH
ev. Gordon D. Bennett, Edenton, N. C.
t. Rev. Richard Henry Baker, Greensboro, N. C.
r. George F. Wiese, Leger Wood, N. C.
ev. Rhett Y. Winters, Jr., Murphy, N. C.
t. Rev. Edwin A. Penick, Raleigh, N. C.
ev. Thomas Blair, Salisbury, N. C.
apt. Thomas G. Wheat, Valle Crucis, N. C.
)EC. 14TH
ev. Howard M. Hickey, West Asheville, N. C.
t. Rev. Thomas H. Wright, Wilmington, N. C.
t. Rev. George M. Alexander, Columbia, S. C.
t. Rev. Clarence A. Cole, Columbia, S. C.
ev. Edward T. Small, Conway, S. C.
ev. Robert F. Cowling, Cedar Key, Fla.
)EC. 15TH
Mr. William A. Shands, Gainesville, Fla.
t. Rev. Frank A. Juhan, Jacksonville, Fla.
Miss Jean R. Webster, Jacksonville, Fla.
t. Rev. Edward H. West, Jacksonville, Fla.
Rev. Fred G. Yerkes, Jr., Jacksonville, Fla.
t. Rev. Martin J. Bram, Orlando, Fla.
t. Rev. Henry I. Loutitt, Orlando, Fla.
)EC. 16TH
Ven. V. G. Lowery, St. Augustina, Fla.
t. Rev. William R. Moody, Lexington 12, Ky.
Rt. Rev. Charles Clingman, Louisville, Ky.
Mr. Samuel R. Guard, Louisville, Ky.
Rt. Rev. Gresham Marmion, Jr., Louisville, Ky.
Mrs. Irwin T. Hyatt, Atlanta, Ga.
Rt. Rev. M. D. Barnwell, Savannah, Ga.
Rt. Rev. Theodore N. Barth, Memphis, Tenn.
DEC. 17TH
Mrs. Shubel T. Beasley, Memphis, Tenn.
Rev. George Harris, Winchester, Tenn.
Rev. Charles G. Hamilton, Corinth, Miss.
Mrs. ohn A. Morson, Greenville, Miss.
Rt. Rev. Duncan M. Gray, Jackson, Miss.
FIFTH PROVINCE
DEC. 18TH
Rev. George G. Greenway, Jr., River Falls, Wis.
Rev. Ronald E. Ortmayer, Chippewa Falls, Wis.
Mr. Ashleigh E. Moorhouse, Evanston, Ill.
Mrs. E. T. Rowland, Evanston, Ill.
Rev. Charles M. Pond, Freeport, Ill.
Mrs. Robert Wise, Hinsdale, Ill.
Rev. Leon B. G. Adams, Dundee, Ill.
Mrs. Lewis A. Maverick, Carbondale, Ill.
Mrs. R. T. Chamberlin, Chicago, Ill.
Mrs. Dorothy Ann Miller, Chicago, Ill.
DEC. 19TH—FOR RURAL WORKERS IN THE SECOND PROVINCE
DEC. 20TH
Rt. Rev. Charles L. Street, Chicago, Ill.
Mrs. Marion Q. Wiegman, Chicago, Ill.
Mrs. Andrew C. Woods, Chicago, Ill.
Mrs. M. E. Rose, Decatur, Ill.
Rev. James G. Plankey, Elmhurst, Ill.
Rev. E. Dargan Butt, Evanston, Ill.
Mrs. Alfred J. Davis, Granite City, Ill.
Mrs. Walter Harris, Granite City, Ill.
DEC. 21ST
Rev. Jonh Smedberg, Graylake, Ill.
Mrs. W. A. Schneider, Kankakee, Ill.
Rev. Thomas K. Rogers, Libertyville, Ill.
Rev. Herman Anker, Lombard, Ill.
Mrs. D. E. Bankert, Macomb, Ill.
DEC. 22ND
Mrs. Charles R. Boswell, Macomb, Ill.
Mrs. Lawrence Campbell, Macomb, Ill.
Mrs. Kenneth Hamon, Macomb, Ill.
Mrs. Victor Hicken, Macomb, Ill.
Miss Isabel Hoover, Macomb, Ill.
Mrs. Thomas Larson, Macomb ,Ill.
Mrs. R. J. Poler, Macomb, Ill.
Mrs. Frank Warnhoff, Macomb, Ill.
DEC. 23RD
Rev. Clifford Buxard, Morris, Ill.
Rev. Raymond Holly, Onarga, Ill.
Rev. Humphrey C. Dixon, Ottawa, Ill.

Rt. Rev. Wm. L. Essex, Peoria, Ill.
Mrs. Henry Roebush, Sciota, Ill.
Rt. Rev. Charles A. Clough, Springfield, Ill.
Capt. Wm. S. Paddock, Athens, Ohio

DEC. 24TH

Rt. Rev. Henry W. Hobson, Cincinnati, Ohio
Rt. Rev. Nelson M. Burroughs, Cleveland, Ohio
Dr. Laurence H. Norton, Cleveland, Ohio
Rev. Robert M. Harvey, Conneaut, Ohio
Mr. A. W. Short, Columbus, Ohio
Rev. David M. Talbot, Coshocton, Ohio
Mrs. Lonnis Dennison, Delaware, Ohio

DEC. 25TH

Mrs. G. Russell Hargate, Elyria, Ohio
Rev. John R. Stalker, Gambier, Ohio
Mr. Wm. L. Toland, Jr., Gambier, Ohio
Rev. E. Eugene Thompson, Greenville, Ohio
Rev. F. C. F. Randolph, Lancaster, Ohio
Rev. Paul E. Hannaford, Logan, Ohio
Rev. Charles Speers, Pomeroy, Ohio
Rev. George A. Workman, Troy, Ohio

DEC. 26TH—FOR RURAL WORKERS IN THE THIRD PROVINCE

DEC. 27TH

Rev. H. R. Wiechert, Urbana, Ohio
Rev. Sanford C. Lindsey, Washington C. H., Ohio
Rev. Samuel N. Keys, Waynesville, Ohio
Mrs. Robert R. Vance, Worthington, Ohio
Very Rev. G. E. Brant, Eau Claire, Wis.
Rt. Rev. Wm. W. Horstick, Eau Claire, Wis.
Rev. Richard C. Warder, Hayward, Wis.

DEC. 28TH

Rev. A. C. Kilbourn, Hudson, Wis.
Rt. Rev. Donald H. V. Hallock, Milwaukee, Wis.
Rev. Wm. Edward Krueger, Platteville, Wis.
Rev. J. Ethan Allen, Rice Lake, Wis.
Rt. Rev. Wm. Hampton Brady, Stevens Point, Wis.
Mrs. Frank Hayes, Superior, Wis.
Rev. Leslie S. Olsen, Elkhart, Ind.
Capt. Fred Nussbaum, Ellwood, Ind.

DEC. 29TH

Rev. George W. De Graff, Fort Wayne, Ind.
Mrs. Lawrence Dorsey, Indianapolis, Ind.
Rt. Rev. R. A. Kirchhoffer, Indianapolis, Ind.
Rev. George W. Moore, Jeffersonville, Ind.
Rt. Rev. Reginald Mallett, South Bend, Ind.
Rev. Glenn A. Blackburn, Big Rapi Mich.
Rev. Arthur H. Underwood, Charlot Mich.

DEC. 30TH

Rev. L. Maxwell Brown, Coldwater, Mi
Rt. Rev. R. S. Emrich, Detroit, Mich.
Rt. Rev. Russell S. Hubbard, Detroit, Mi
Mr. Sidney B. Tremble, Dowagiac, Mi
Miss Alice Achorn, Corvallis, Ore.
Mrs. Everett A. Moore, Grand Have Mich.

DEC. 31ST

Mrs. William Barrett, Grand Junctio Mich.
Rt. Rev. Dudley B. McNeil, Grand Rapi Mich.
Rt. Rev. L. B. Whittemore, Grand Rapi Mich.
Rev. Don M. P. Gury, Hastings, Mich.
Rev. Rollin Polk, Hillsdale, Mich.
Rev. Canon Sidney S. Rood, Hought Lake, Mich.
Mrs. William Browning, Manistee, Mi

JAN. 1ST

Rt. Rev. Herman R. Page, Marquet Mich.
Rev. Robert S. Childs, Mt. Pleasant, Mi
Mr. Frederic Richter, Niles, Mich.
Rev. Charles R. Dibble, Paw Paw, Mi
Rev. Wayne L. Duggleby, Pontiac, Mi

JAN. 2ND—FOR RURAL WORKE IN THE FOURTH PROVINCE

JAN. 3RD

Rev. James Curtis, Saugatuck, Mich.
Rev. Arthur R. P. Keyes, Sault Ste Ma Mich.
Mr. Donald Swinton, Shelbyville, Mich.
Rev. George Williams, South Haven, Mi
Rev. John McCarty, Three Rivers, Mi

SIXTH PROVINCE

JAN. 4TH

Mrs. C. G. Perry, Gering, Neb.
Rt. Rev. Howard R. Brinker, Omaha, N
Rev. Wm. H. P. Cowger, South Oma Neb.
Rev. Roy E. LeMoine, Ames, Iowa
Rev. Edwin C. Bowger, Decorah, Iowa

JAN. 5TH

Rt. Rev. Gordon V. Smith, Des Moine Iowa
Rev. Richard M. Pieper, Muscatine, Iowa
Rev. Henry Robbins, Shenandoah, Iowa
Mr. David G. Ainsworth, Spirit Lake, Iow
Rt. Rev. Harold L. Bowen, Denver, Colo.

JAN. 6TH

Mrs. E. T. Boyd, Denver, Colo.
Mrs. C. C. Moore, Denver, Colo.

Ven. Eric Smith, Denver, Colo.
Rev. William Brushett, Eveleth, Minn.
Rev. W. A. Donald Foster, Grand Rapids, Minn.

JAN. 7TH
Rev. Allen Whitman, St. Peter, Minn.
Rev. J. Turner Whaley, Little Falls, Minn.
Mr. David E. Bronson, Minneapolis, Minn.
Rt. Rev. Stephen E. Keeler, Minneapolis, Minn.
Rt. Rev. Hamilton H. Kellogg, Minneapolis, Minn.

JAN. 8TH
Mrs. David R. West, Minneapolis, Minn.
Mrs. Howard T. Lutz, Northfield, Minn.
Ven. Frederick K. Smyithe, Park Rapids, Minn.
Rev. C. H. Berry, Sr., Redwood Falls, Minn.
Rt. Rev. Henry H. Daniels, Helena, Mont.

JAN. 9TH—FOR RURAL WORKERS IN THE FIFTH PROVINCE

JAN. 10TH
Rev. William Davidson, Lewiston, Mont.
Rt. Rev. Richard Emery, Fargo, N. D.
Miss Alice Sweet, Fargo, N. D.
Miss Marjorie Hibbord, Flandreau, S. D.
Rev. John B. Clark, Mobridge, S. D.
Rev. W. W. B. Schroeder, Pierre, S. D.
Mr. John B. Lurvey, Redfield, S. D.

JAN. 11TH
Rt. Rev. Conrad H. Gesner, Sioux, S. D.
Rev. Earl Kneebone, Sissebone, S. D.
Rev. Luke T. Yokota, Ethete, Wyoming
Rt. Rev. J. Wilson Hunter, Laramie, Wyoming
Rev. Kale Francis King, Wheatland, Wyoming

JAN. 12TH
Rev. Richard C. Heinz, Berkeley, Calif.
Rev. William Larson, Graybull, Wyoming
Rev. Charles B. Traill, Green River, Wyoming
Rev. William Breese Watson, Kemmerer, Wyoming
Rev. Ed G. Robinson, Pinedale, Wyoming

JAN. 13TH
Rev. Bruce Cook, Riverton, Wyoming
Rev. Lamar Speier, Sundance, Wyoming
Rev. Stanley Guile, Torrington, Wyoming
Rev. Kale King, Wheatland, Wyoming
Rev. Thompson Rodman, Worland, Wyoming

SEVENTH PROVINCE

JAN. 14TH
Mrs. Paul Palmer, Muskogee, Okla.
Rev. Wm. E. Craig, Oklahoma City, Okla.
Rt. Rev. Chilton Powell, Oklahoma City, Okla.
Rev. Richard C. Allen, Stillwater, Okla.
Rt. Rev. Chas. J. Kinsolving, Albuquerque, N. M.
Rt. Rev. James M. Stoney, Albuquerque, N. M.
Rev. David Clark, Santa Fe, N. M.

JAN. 15TH
Rev. Carles Hoglan, Conway, Ark.
Rev. Robert B. Hall, Eureka Springs, Ark.
Rev. Sheldon Davis, Forrest City, Ark.
Rev. Ralph Kutait, Harrison, Ark.
Rev. William F. Hays, Jonesboro, Ark.
Rev. J. Hodge Alves, Little Rock, Ark.
Rt. Rev. R. Baldn Mitchell, Little Rock, Ark.
Rev. Charles Chambers, Magnolia, Ark.

JAN. 16TH—FOR RURAL WORKERS IN THE SIXTH PROVINCE

JAN. 17TH
Rev. Ricard H. L. Vanaman, Stuttgart, Ark.
Rt. Rev. G. H. Quarterman, Amarillo, Texas
Rt. Rev. John E. Hines, Austin, Texas
Mrs. Percy V. Pennybacker, Jr., Austin, Texas
Rev. Richard A. Lewis, Breckenridge, Texas

JAN. 18TH
Rt. Rev. Gerald F. Burril, Dallas, Texas
Rev. Richard Allen Lewis, Breckenridge, Texas
Mr. R. Guy Carter, Dallas, Texas
Dr. E. C. Hobbs, Dallas, Texas
Mr. George Haddaway, Dallas, Texas

JAN. 19TH
Rev. Canon C. W. V. Junker, Dallas, Texas
Mrs. E. C. Gillespie Kribs, Dallas, Texas
Prof. W. B. Mahan, Dallas, Texas
Rt. Rev. C. Avery Mason, Dallas, Texas
Mr. J. R. Maxfield, Jr., Dallas, Texas
Mr. Wm. F. Maxwell, Dallas, Texas
Mrs. Alex Slaughter, Dallas, Texas

JAN. 20TH
Rev. Donald G. Smith, Dallas, Texas
Mr. Paul Teas, Dallas, Texas
Mr. Richard B. Kahle, Houston, Texas
Rt. Rev. Clinton S. Quinn, Houston, Texas
Rev. H. W. Reeves, Kaufman, Texas
Rev. John H. Battle, Meridian, Texas
Rev. Henry L. Fullerton, Mineola, Texas
Rev. Wentworth Rieman, Palestine, Texas

JAN. 21ST
Rt. Rev. Everett H. Jones, San Antonio, Texas
Rev. John McKee, Wharton, Texas
Mr. George Glander, Bavario, Kan.
Rt. Rev. Shirley H. Nichols, Salina, Kan.
Rt. Rev. Goodrich R. Fenner, Topeka, Kan.

JAN. 22ND
Diocese of W. Missouri, Dept. of Christian Education & Youth, Kansas City, Mo.
Revfl R. B. Gribbon, Chillicothe, Mo.
Miss Louise Hatch, Parkville, Mo.
Miss Constance Vulliamy, Parkville, Mo.
Rt. Rev. E. R. Welles, Grandview, Mo.
Mr. W. A. Cochel, Parkville, Mo.

JAN. 23RD—FOR RURAL WORKERS IN THE SEVENTH PROVINCE
JAN. 24TH
Dr. Richard Comfort, Jefferson City, Mo.
Miss Letitia Croom, Parkville, Mo.
Rev. Norman L. Foote, Parkville, Mo.
Capt. Al Patience, Parkville, Mo.
Mrs. Helen I. Philbrick, Parkville, Mo.
Rt. Rev. A. C. Lichtenberger, St. Louis, Mo.
Ven. Charles F. Rehkopf, St. Louis, Mo.

EIGHTH PROVINCE
JAN. 25TH
Rt. Rev. A. N. Kinsolving II, Phoenix, Ariz.
Miss Leatitia Viele, Supai, Ariz.
Rev. David W. C. Graham, Arroyo Grandle, Calif.
Mr. William Moreley, Berkeley, Calif.
Rev. Arthur Freeman, Centerville, Calif.
JAN. 26TH
Rev. Schuyler Pratt, Hollister, Calif.
Rev. Gordon C. Ashbee, Ladeport, Calif.
Rt. Rev. Francis E. I. Bloy, Los Angeles, Calif.
Rt. Rev. Donald Campbell, Los Angeles, Calif.
Rev. Robert Read, McCloud, Calif.
JAN. 27TH
Mrs. St. Elmo L. Coombs, Pasadena, Calif.
Rt. Rev. Noel Porter, Sacramento, Calif.
Rt. Rev. Karl M. Block, San Francisco, Calif.
Rev. Leon P. Harris, San Francisco, Calif.
Mr. Edgar A. McCoy, San Francisco, Calif.
JAN. 28TH
Mrs. Jeanne L. Price, Mendota, Calif.
Rt. Rev. Henry H. Shires, San Francisco, Calif.
Rev. Stephen J. Dibble, Sierra Madre, Calif.
Miss Helen Wagstaff, Stockton, Calif.
Mrs. Sumner Walters, Stockton, Calif.
Rt. Rev. Sumner Walters, Stockton, Calif.
JAN. 29TH
Rev. Wayne N. Metbz, Ontario, Oregon
Rev. Charles L. Conder, Thermal, Calif.
Rev. Richard H. Shackell, Willows, Calif.
Rev. George, Shoedinger, Jr., Baker, Ore.
Rt. Rev. Frank A. Rhea, Boise, Idaho
Rev. W. B. Spofford, Jr., Payette, Idaho
Rev. W. C. Johnson, Boise, Idaho

JAN. 30TH—FOR RURAL WORKERS IN THE EIGHTH PROVINCE
JAN. 31ST
Rev. Everett F. Ellis, Idaho Falls, Idaho
Miss Virginia Gesner, Salmon, Idaho
Rev. Wesley Frensdorff, Winnemucca, Nev
Rt. Rev. William F. Lewis, Reno, Nev.
Miss Esther B. Matz, Reno, Nev.
Rev. Albert E. Allen, Canyon City, Ore
Rt. Rev. Lane W. Barton, Bend, Ore.
FEB. 1ST
Rev. Albert E. Render, Prospect, Ore
Rev. R. E. Gayle, Milton-Freewater, Ore
Rt. Rev. Benjamin D. Dagwell, Portland, Ore.
Rev. J. E. MacGinnia, Ogden, Utah
Ven. William F. Bulkley, Salt Lake City Utah
Rt. Rev. Richard S. Watson, Salt Lake City Utah
Rev. W. M. P. Rosenthal, Centralia, Wash
Rev. Andrew Daughters, Kennewick, Wash
FEB. 2ND
Rt. Rev. Stephen F. Bayne, Seattle, Wash
Rev. Chester E. Falby, Seattle, Wash.
Very Rev. John C. Leffler, Seattle, Wash.
Rev. James A. Palmer, Spokane, Wash.
Rt. Rev. William J. Gordon, Fairbanks Alaska
Rev. R. F. Brown, Morden, Manitoba, Canada
Rt. Rev. Henry D. Martin, Prince Albert, Sask.
FEB. 3RD
Rev. S. E. Richard, Dundalk, Ontario, Canada
Rev. F. V. Abbott, Schomberg, Ontario Canada
Mr. Archer Baldwin, Hagersville, Ontario Canada
Rev. G. F. Banks, Erindale, Ontario, Canada
Mr. Harold V. D. Beard, Pelee Island, Ontario, Canada
Rev. Alfred Bell, Emerson, Manitoba, Canada
Rev. William T. Boddy, Lansdowne, Ontario, Canada
Rev. R. F. Brown, Morden, Manitoba, Canada
FEB. 4TH
Rev. Kenneth Brueton, Arthur, Ontario, Canada
Rev. R. T. Cathcart, Caledon East, Ontario, Canada
Rev. A. A. Chote, Richmond Hill, Ontario, Canada

Rev. Vincent P. Cole, Tofield, Alberta, Canada
Rev. K. A. Coleman, North Augusta, Ontario, Canada
Rt. Rev. M. E. Coleman, Regina, Sask., Canada
Rev. H. F. Cross, Wallacetown, Ontario, Canada

FEB. 5TH

Rev. C. J. deCatanzaro, Toronto, Ontario, Canada
Rev. Lloyd J. Delaney, Lakefield, Ontario, Canada
Rev. J. E. DeWolf, Cardson, Alberta, Canada
Rev. A. F. Dowdell, Oxford Mills, Ontario, Canada
Rev. C. R. Elliott, Bridgetown, NS, Canada
Rev. W. D. Ellway, Edgerton, Alberta, Canada
Rev. E. M. Evanson, Camrose, Alberta, Ranada
Rev. Maurice R. Farr, London, Ontario, Canada

FEB. 6TH—FOR RURAL WORKERS IN CANADA

FEB. 7TH

Mr. John Fralick, Toronto, Ontario, Canada
Rev. W. D. Gant, Okotoks, Alberta, Canada
Rev. J. C. Garrett, Balderson, Ontario, Canada
Rev. Norman Green, Milton, Ontario, Canada
Rev. Canon R. Haines, Smithville, Ontario, Canada
Rt. Rev. W. T. Hallam, London, Ontario, Canada
Mr. A. D. Hardie, Colborne, Ontario, Canada

FEB. 8TH

Rev. John Hart, Frankville, Ontario, Canada
Ven. W. D. Hasell, Loverna, Sask., Canada
Rev. Leonard F. Hatfield, Toronto, Canada
Rev. N. Hornby, Nokomis, Sask., Canada
Rev. Canon H. R. Hunt, Toronto, Ontario, Canada
Rev. Robert S. Jervis-Read, Cobden, Ontario, Canada
Rev. Walter S. Johnson, Cannington, Ontario, Canada
Rev. R. J. Kerr, Creemore, Ontario, Canada

FEB. 9TH

Rev. Canon George W. Lang, Red Deer, Alberta, Canada
Rev. Arthur D. Leaker, Ottawa, Ontario, Canada
Rev. Lloyd McFarlane, Kinmount, Ontario, Canada
Mr. H. H. McNish, Lynn, Ontario, Canada
Rt. Rev. Henry D. Martin, Prince Albert, Sask., Canada

FEB. 10TH

Mr. George Martyn, Regina, Sask., Canada
Rev. James Maxwell, Norval, Ontario, Canada
Rev. A. A. Nield, Pelee Island, Ontario, Canada
Rev. Charles B. Nobles, Sault St. Marie, Ontario, Canada
Very Rev. N. S. Noel, Regina, Sask., Canada

FEB. 11TH

Rev. D. E. Noonan, Brandon, Manitoba, Canada
Rev. Herbert Oldfield, Sardis, B. C., Canada
Rev. G. C. Pearce, Burford, Ontario, Canada
Archdeacon C. C. Phillips, Pembroke, Ontario, Canada
Rev. N. C. Pilcher, Punnichy, Sask., Canada

FEB. 12TH

Rev. W. J. Province, Streetsville, Ontario, Canada
Rev. A. A. Read, Mono Mills, Ontario, Canada
Rev. S. E. Richard, Dundalk, Ont., Canada
Rev. Charles Richmond, Omemee, Ontario, Canada
Rev. Lionel F. Rowe, Stroud, Ontario, Canada

FEB. 13TH—FOR WORKERS IN THE CITIES

Rev. R. J. Shires, Toronto, Ontario, Canada
Ven. G. O. Lightbourn, Shanty Bay, Ontario, Canada
Rev. A. W. Smith, Amemee, Ontario, Canada
Rev. C. Murray Starr, Calgary, Alberta, Canada
Rev. Canon T. W. Teape, Edmonton, Alberta, Canada
Rev. Warren N. Turner, Bowmanville, Ontario, Canada

FEB. 15TH

Rev. J. K. Urquhart, Wilberforde, Ontario, Canada
Rev. H. C. Vaughan, Ottawa, Ontario, Canada
Rt. Rev. Horace G. Watts, Prince Rupert, C. C.
Rev. E. Wrightson, Milford, Ontario, Canada
Rev. R. N. Savary, Ikuta Ku, Kobe, Japan
Rev. Christopher K. Kandakai, Cape Mount, Monrovia, Liberia, West Africa

O Lord, strengthen and support, we entreat Thee, all persons unjustly accused or underrated; Comfort them by the ever present thougth that Thou knowest the whole truth, and wilt, in Thine own good time, make their righteousness as clear ts the life. Give them grace to pray for such as do them wrong, and hear and bless them when they pray; for the sake of Jesus Christ our Lord and Saviour. Amen.

. . . Christina G. Rossetti, 1830

—oOo—

Goethe once wrote: "The struggle between belief and unbelief is the only thing in the memoirs of humanity worth considering."

—oOo—

Emerson writes: "Do not spoil thy soul, grieving over the mistakes and the vices of others. The one person whom it is most necessary to reform is yourself."

—oOo—

Wm. Temple said: "The heart of religion is not an opinion about God, such as philosophy might reach as the conclusion of its argument; it is a personal relation with God."

—oOo—

Dr. John Paterson of Drew University suggests that the Bible is a book of gardens. In the 2nd chapter of Genesis, we find the Garden of Paradise Lost. At the close of Revelation, we find the Garden of Paradise Re-gained. Between the two is the Garden of Sacrifice—Gethsemane.

—oOo—

Bishop Lewis Whittemore once defined a good executive as a man who wears a worried expression on his assistant's face.

—oOo—

Chamfort once wrote that "Bachelor's wives and old maid's children are always perfect."

A SPIRITUAL BOND IN FELLOWSHIP

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Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

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